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ABSTRACT

The Anisa Model is presented as a way to educational reform and development. It is a scientifically based educational system that fosters a child's natural love of learning and helps him to become a confident and productive human being. Providing a comprehensive and interdisciplinary educational experience that will enable a child to develop to his fullest potential, the Model emphasizes moral development, the arts, the sciences, equal educational opportunity, evaluation, and individualized instruction. The Model identifies five basic categories of learning. The part of the curriculum that deals with the development of learning competence is organized around these five categories of learning how to (1) move and gain maximum control over the voluntary muscles; (2) perceive through the five senses; (3) think clearly, especially through problem solving; (4) exercise the will, producing self-discipline and the ability to develop concentration; and (5) feel and respond emotionally to any situation appropriately. Suggestions on how the Model can aid teachers, parents, and community are included. A brief history is given on how the Anisa Model developed. The document concludes with a summary statement on the Model. (Author/JR)

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THE ANISA MODEL

A COMPREHENSIVE PLAN FOR EDUCATIONAL RENEWAL

NOVEMBER 1974

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What Can Anisa Do for Children?

We believe that the greatest gift a child can receive is the opportunity to become a competent learner. It is the greatest gift because from it comes the ability to take full advantage of all other opportunities life may bring. And if life brings few opportunities and many problems, there need be little concern. A competent learner knows how to work through problems and how to create opportunities for himself and others.

How is this greatest of gifts made available to children?

The Anisa Model is designed to bestow that gift. It is a scientifically-based educational system that fosters each child's natural love of learning and helps him to become a confident and productive human being. If a child loves to learn, it stands to reason that he will be attracted to learning opportunities, and will therefore enjoy taking on responsibilities that require new learning. Problems and the challenge of finding their solutions will interest him. With this attitude toward learning he will continue to develop and grow throughout his life.

Being an effective and competent learner means knowing how to learn. Yet, how to learn is itself something that has to be learned, but it is rarely taught in schools. A traditional curriculum emphasizes what to learn, rather than how to learn; what to see or hear, not how to see and listen; what to think, rather than how to think; what to feel, but not how to feel; what to strive for, rather than how

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to strive. The Anisa curriculum emphasizes the hows as well as the whats.

Adding the 'hows' to the traditional curriculum makes the Anisa Model comprehensive and ensures the development of the whole child, rather than just that part of his development concerned with the memorization of facts. Although it is certainly important, learning includes far more than memorizing different kinds of information, and in schools based on the Model, other kinds of learning are cultivated as well.

The Model identifies five basic categories of learning. The part of the curriculum that deals with the development of learning competence is organized around these five categories.

1. Learning how to move and gain maximum control over the voluntary muscles. This form of learning is essential to many important human activities such as riding a bicycle, playing the violin, writing, or performing surgery. The expert use of tools and the operation of machinery depend on this kind of learning.

2. Learning how to perceive. Development of the senses--seeing, hearing, smelling, tasting and touching--is important to all other forms of learning. Through proper training, children can increase their efficiency in processing information taken in through the senses and can learn to make use of it to the best advantage.

3. Learning how to think clearly. There are many kinds of thinking emphasized in the Model, especially problem-solving through

the use of logical reasoning. It is given emphasis because no child can gain independence nor can he secure the best kind of employment as an adult if he cannot identify and solve problems.

4. Learning how to exercise the will. This form of learning produces self-discipline and the ability to concentrate or pay attention. It includes learning how to set goals, how to initiate action to accomplish them, and persevering through obstacles until they are achieved. Without this kind of learning, a child cannot become a productive, self-reliant, self-directed adult.

5. Learning how to feel and respond emotionally to any situation appropriately. To become fully human, a child must learn how to love and how to be loved; how to cope with sadness and disappointment; how to manage anxiety; how to control anger or jealousy. His emotions need to be organized so that he likes the things that further his development and dislikes things that do not. For example, learning to love justice and honesty and to dislike injustice and dishonesty will enable him to be a morally responsible person who keeps out of trouble and attracts friends who will fill social needs in a beneficial way. When emotions are organized the other way around, the child feels that injustice and dishonesty are acceptable. The stage is then set for delinquency, crime and disrespect for legitimate authority. The Anisa Model therefore does not leave the emotional and moral development of the child up to chance, but treats it as an obligation of high priority. To do otherwise is to deprive the child of a promising future and a decent life.

Complex skills such as speaking, reading, writing and mathematical reasoning, all of which are given central importance in the Anisa Model, involve the five kinds of learning mentioned above. Concentrating on the 'hows' of learning first enables each child to achieve the prerequisites to these skills as soon as possible, but in his own time. In this way children who are ready for learning the skills are not held back and those not yet ready can still proceed at their own pace without being made to feel that they have failed.

In summary, Anisa can provide a comprehensive educational experience that will enable children to develop to their fullest potential.

What Can Anisa Do for Teachers?

The most important factor in a child's effort to become a competent learner is having a teacher who knows how to nurture a love for learning and who can teach all of the hows of learning. The Anisa Model incorporates a plan for the systematic and thorough training of teachers in this new approach. With such training teachers become more effective learners and are better models for their students. Eventually, they take their greatest satisfaction from watching each child become an independent and competent learner, rather than in covering so many pages of a textbook by a certain time. The curriculum of the Anisa Model clearly specifies the educational objectives that lead to learning competence and outlines the principles that must

guide the actions of the teachers and children if the objectives are to be met. Both the educational objectives and the means of achieving them have been formulated on the basis of an analysis of a vast amount of scientific research about how children learn and develop. The research has been condensed, organized, and presented in the form of principles of teaching and learning which can be understood and used. Making use of such knowledge by applying the principles relieves the teacher of many discipline problems and most of the difficulties of classroom management. Equipped with such knowledge and principles, teachers are not bound to specific places, materials, equipment, or lesson plans. Instead, they are free to concentrate on the diagnosis of each child's needs and the prescription of educational experiences which meet those needs, and they can create settings appropriate to each prescribed experience where every child can work alone or in small groups at his own pace, giving expression to his own interests and preferences.

Anisa can also help teachers by upgrading the profession through excellence of training and high certification standards. Since we believe that teachers themselves must be competent, enthusiastic, and knowledgeable learners so that they can model the learning process effectively, teacher preparation programs based on the Anisa Model are rigorous and demanding. They are also individualized so teachers can progress through the training at their own pace. The emphasis is not on memorizing what is in a variety of textbooks about teaching but in knowing the Model's specific educational objectives and understanding

the principles necessary to help children achieve them. How to teach in the new way is accomplished by teaching day after day under careful supervision and by learning how to evaluate every act of teaching so that services to the children and the profession may be continually improved by the teachers themselves.

The Anisa approach to certification is straightforward. A student who goes through a training program and is not able to teach effectively is counselled into training for some other occupation and is not given teaching credentials. In traditional systems it is possible for students to receive "straight A's" in course work and become certified even though they are incompetent as teachers, whereas others might receive lower grades but be extremely effective in working with children. To be certified in the Anisa system, a teacher must have superior knowledge of the subjects to be taught and must know how to work with children so that they become competent learners. Certification and re-certification depend on a demonstration of teaching competence and knowledge of subject matter and not simply on the accumulation of course credits.

How Can Anisa Help Parents?

Because of the critical nature of pre-natal development and the first five years of life, the Anisa Model includes a program for parents that will enable them to provide their children with good health and a wholesome emotional and psychological environment.

Good nutrition is essential if children are to develop strong minds and bodies. Therefore the Anisa Model provides guidelines for nutritional planning before conception, during pregnancy, and after birth. Because the health of parents affects the well-being of their child, it is also important for parents to acquire and maintain excellent physical health.

Just as the nutrition and health of the parents affects the development of the child's body, so the emotional and psychological atmosphere of the home affects the development of the child's character. It is vital that such attitudes and qualities as love, order, honesty, trust, happiness, discipline, respect, and justice pervade the life of the family. These qualities have a strong influence on a child's ability to learn because they determine what he believes about himself and how he will regard the world and interact with it.

Recognizing that parents are the most influential educators of children, the Anisa Model provides a way to unite parents and the school into a single system of support for the growth and development of the child. It incorporates a home-based educational program which begins at birth and continues through the elementary school years. When a child enters school, the active participation of parents in his education continues. In this way, discontinuities between the experience of home and school are avoided and the transition into the formal educational setting is smooth and easy.

Experience has shown that parents who have an organized approach

to rearing children based on knowledge of human development, who take the need for good nutrition and exercise seriously, and who can create the proper psychological environment in their homes will have a successful and happy family life. They enjoy child rearing, feel confident in coping with troubles and difficulties, and develop a wholesome relationship with their children that lasts throughout their lives.

How Can Anisa Help the Community?

A community providing an educational system that enables its children to become competent learners builds the strongest possible foundations for the security and advancement of future generations. In such a community, the energies of its citizens will always be devoted to improving the quality of life for everyone.

Crime, delinquency, mental illness, unemployment and poverty are among the most serious problems facing any community. While no school system can be expected to solve these problems by itself, it has the obligation to assume a major role in dealing with them. The Anisa Model has been designed to help prevent these problems from arising. When they do occur, however, it provides the means for dealing effectively with them in collaboration with home and community agencies.

Crime, delinquency, and mental illness have their roots in frustration, anger, anxiety, and failure--all of which cause the student to strike out against society or to withdraw into a fantasy world where no one can reach him. One of the most common sources of frustration and

failure for many children is a school that neither fits them nor serves their needs. Children kept in such a situation have their love of learning destroyed and come to hate school, teachers, and school administrators. They have no chance to develop good work habits and important qualities like dependability, responsibility, and respect for legitimate authority. Instead, they feel rejected, unwanted, and mistreated. They have little confidence in themselves and not much hope for a better future. Under these circumstances, they have no alternative to dropping out. The same problems that lead to dropping out make finding and keeping a job unlikely. Unemployment and poverty follow. If no help is forthcoming, crime, mental illness, drug addiction, and alcoholism are almost inevitable. These problems also guarantee the instability of marriage and home life. When the new generation is born, the cycle repeats itself. The Anisa Model functions as an effective intervention in the cycle by addressing the root causes of these social problems.

A community needs more than a remedy for its most serious problems. It also requires an enlighted citizenry, willing and able to participate in self-government so that the affairs of the community can be managed to the benefit of all. Children in Anisa schools are taught the nature of justice and the function of law in the maintenance of social order. They are also trained from the earliest years in the skills of group decision-making--skills which are essential to the effective operation of government on all levels.

In our view, it is foolhardy to continue believing that social problems will go away if we give them short-term, superficial treatment. Nothing short of a systemic transformation of the basic social institutions which create and sustain the problems will work. For this reason, we believe that the comprehensive educational program represented by the Anisa Model can, over time, make a significant contribution to the stability of community life and help it bring into being a better future for everyone.

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What Makes Anisa Different from other Educational Systems?

Many features of the Model that make it different from other educational systems have already been discussed. These combined with other distinctive features presented in the following paragraphs support the claim that the Anisa Model is the most comprehensive plan for educational renewal in existence today.

An Explicit Philosophical Base. Anisa is based on a philosophy that recognizes man as a spiritual as well as a physical being whose capacity for development is limitless. By spiritual we mean that man has a consciousness that makes him aware of unknowns, such as his own future, which he has to approach on faith. Faith is the ability to deal with unknowns by making assumptions, developing plans, and formulating ideals all of which can guide action in the face of the unknowns. Man is unique not because he reacts to physical forces but because he is responsive to assumptions, ideals, plans, aspirations, hopes, and a sense of purpose which he himself can create. Furthermore, he is endowed with the capacity for articulate speech and the ability to make use of symbols to record and communicate information. Such attributes make him different from animals; they give him the power to take an active part in shaping his own character thereby determining his own destiny.

The character of a child is shaped by his experiences and the way he interprets them. Those who are with children most of the time, such as parents and teachers, have an awesome responsibility to make certain that the experiences they provide are developmentally sound

and that they are interpreted in ways that support further growth. From these experiences comes the formation of attitudes, values, ideals, and beliefs that make up the child's character. The Anisa Model explains what kinds of experiences are required to form ideals that will influence the development of values, attitudes, and beliefs which, in turn, will sustain continuing growth and development. A child without ideals has no sense of future and nothing to strive for. Without a sense of values he has no standards to apply in making judgments. Without belief or faith in his ability to cope with life's problems and seize opportunities when they appear, he will have little confidence and take no initiative in planning his life.

The Anisa Model thus holds that if education is to counter the social ills which have brought us to the point of crisis in many communities, it must be based on a philosophy that regards man as a noble creation capable of continual development.

An Emphasis on Moral Development. The Anisa Model provides for the moral instruction of children so that when they become adults they will help maintain order and unity in society while making constructive efforts to change it to improve the quality of life for everyone. Because cooperation is the basis for democratic activity, learning how to work effectively in groups is stressed. The Model upholds the principle of the oneness of mankind and the equality of men and women and it affirms the necessity for racial and ethnic diversity within the classroom and the community. Its curriculum acquaints children with the damaging nature of prejudice and how to detect and rid themselves of it.

A Central Role for the Arts. Creativity is the ability to explore possibilities and arrive at a different order or combination of things to produce something new. The arts provide the most natural means by which children can explore a rich variety of possibilities and develop their capacity for creativity and inventiveness. In addition, music, dance, theatre arts, poetry, and the visual and plastic arts are the greatest resources for developing learning competence, particularly in the young child.

The arts are also important for other reasons. They are indispensable in helping the child to understand order and the nature of beauty. Without a sense of beauty, a child is deprived of a dimension of meaning in his life necessary to the full development of his potentialities.

A High Priority for Science. Children who are not educated in the sciences will not be equipped to participate fully in a modern, industrialized and technological society. The Anisa Model introduces at an early age the basic principles of scientific thought: causation, hypothesis formation and testing, logical thinking, measurement, and mathematical reasoning. Science not only plays an essential role in guaranteeing our survival and improving the quality of life through technology, it also provides a rational basis for living and prevents faith from degenerating into superstition. Adults who have not been trained in the fundamentals of scientific thought can easily become victims of their own superstitions. Lacking a well-trained mind, they can be manipulated by others and easily persuaded to become involved

in affairs that lead to financial and personal difficulties.

Guaranteeing Success and Avoiding Failure. The formation of ideals and sound values, the appreciation of beauty, freedom from superstition, and the development of good character are all undermined by injustice. Perhaps one of the most subtle but pervasive forms of injustice in the life of a child is letting him fail, making him believe it is his fault, and then punishing him for it. How can this injustice be avoided?

The successful accomplishment of any learning task depends upon certain prerequisites. If a teacher sets a learning task for a child when he has not yet mastered its prerequisites, his failure is guaranteed. Many children are locked in systems that perpetuate their failure. Their confidence as learners is destroyed and they come to hate learning in school. A child who hates learning suffers from a very serious disability. His feelings and attitudes work against him. Things are made worse by blaming him for failures he can do little about. The consequent frustration, guilt, and anxiety--all too common in our schools today--make life miserable for millions of children. Such misery is a prelude to more serious difficulties and troubles.

In the Anisa system, creating the conditions for success while avoiding failure is a central feature. This is done by finding out what each child knows and what he can do so that learning experiences

that match his developmental needs can be provided.

Individualizing Instruction and Learning. Because children develop in different ways at their own rates, the school that wants its students to succeed must treat them as individuals. Children have different strengths that need building on and different weaknesses that need attention. The learning experiences each child has must fit his particular needs. Moreover, children work at different paces. In traditional systems, this is often disregarded. Children in the same class are frequently required to begin and to stop working on a task at the same time. Some finish within the time allotted and gain a sense of accomplishment. Others do not finish in time and are therefore frustrated because they did not finish their task. Yet, many slow workers are more thorough and in the long run may be building a more solid foundation for future learning. If their efforts to work thoroughly are undermined by the continual frustration of not being able to finish, they may become indifferent to learning opportunities and grow to dislike school. The Anisa Model individualizes instruction so that each child can have whatever experiences he needs, when he needs them, for as long as he needs them. This nurtures his love of learning and keeps him confident in his ability to learn.

Flexible Grouping. Age is one of the most misleading criteria for grouping children for instructional purposes. If science has established anything certain about the nature of human beings, it is

that they grow and develop at different rates, both physically and mentally. For example, some children are ready to learn how to read at age four. Others are not ready until age seven. Yet, both groups of children are normal. To expect every child to read at age 6 (first grade) is unjustifiable and a good many children suffer because of it. In the Anisa system, children are grouped according to their developmental level rather than age. In this way children can work in groups where they have the right amount of challenge. This approach creates interest, avoids failure, and gives them a sense of accomplishment out of which confidence grows. It is important to note that a child who reads well may be very undeveloped when it comes to math or social skills. Thus a child cannot be assigned to the same group for all things. The formation of groups must remain flexible so that the needs of all children who make up the group are served.

Children Teaching Children. Experience has shown that learning is consolidated by teaching others. In the Anisa system all children consolidate their own learning by teaching other children for a certain amount of time each day. On these occasions children are grouped so that the more experienced children help those with less experience.

Grading and Evaluation of Performance. In most school systems, grades are not a measure of a child's own progress based on his own efforts. They are partly determined by what other children do. For example, a "B" usually means the child is doing better than most of the others; a "D" means he is doing worse. A grading system of

this kind is unjust for the child who starts behind and has farther to go. Such a child may receive a "C" or "D" and yet work three times as hard and make twice as much progress as another who receives an "A" but makes little progress. A grading system that ignores how much effort is put forth and how much progress is made is undesirable because it is unjust and discouraging. Other types of grading systems may use "S" for satisfactory and "U" for unsatisfactory. This approach is not very useful because it doesn't convey enough information on which to base action for improving performance.

The curriculum of the Anisa Model solves the problem by selecting for each child specific objectives suitable for his developmental level. He is then given feedback regularly on how he is progressing toward those objectives. The feedback is not given in terms of "good" or "bad," determined by a comparison with how others are doing, but in the form of a detailed appraisal of progress with an explanation of <u>why</u> the progress is good or <u>why</u> it is not. This kind of evaluation enables the child to know what he needs to do to improve. In the Anisa system, teachers do not ask children to do things over without giving them help and making certain they understand how and why they need to be done over. Useless busy work is avoided and every required task has meaning and purpose. This approach to evaluating performance enables a child to appreciate high quality work and eventually to demand it of himself.

Equalizing Educational Opportunity

Many educators and parents believe that the central problem facing education is how to equalize educational opportunity. Although progress has been made, no real solution is possible if educators continue to believe that equality means making things the same for every child. Equalizing educational opportunity means providing experiences to meet the needs of each child and this necessarily means that they will be different for different children. What is opportune for Johnny is not necessarily right for Josue; what Susie requires may not be good for Michelle. The Anisa Model goes to the heart of the problem and solves it by providing the means for individualizing learning by diagnosing the child's developmental needs and prescribing experiences that meet them. This ensures the maximum possible progress for every child and thus equalizes opportunity for educational advancement.

Implicit in the idea of equal opportunity is the equality of educational outcome. Under the individualized program of the Anisa Model, there will be considerable variability among individuals within a given ethnic or racial group, but no significant differences between the average performances of different racial or ethnic groups. It is only in the latter sense that equality of educational outcome is a legitimate expectation. To achieve it is to make justice a hallmark of the educational system.

The Anisa Model regards justice in the educational system as the primary guarantor of each child's opportunity to become a competent learner. Ultimately, this greatest of gifts must become a common right of all children.

How Has the Anisa Model Been Developed?

Over thirteen years of research, planning, and experimentation were invested in the completion of the first phase of development of the Anisa Model. During this time experimental work, teacher training activities, and collection of data from the field were combined with efforts to develop the theoretical framework of the Model. Grants of over $300,000 from the Office of Economic Opportunity supported early experimental endeavors carried out under the auspices of the Institute for Research in Human Behavior at Indiana State University. In 1969, a $50,000 grant from the Massachusetts Advisory Council on Education to the Center for the Study of Human Potential, School of Education, University of Massachusetts, was used to study compensatory education (primarily Title I ESEA programs) in the Commonwealth. This study demonstrated that if the educationally "disadvantaged" are to be effectively served, instruction must be individualized by concentrating on the development of the processes underlying learning competence. A $76,000 training and technical assistance grant from the Office of Child Development, Region I, put staff members of the Center in touch with the needs and problems of Headstart children, their parents and program staff. Such experiences in the field were an important inductive influence on the development of the Anisa Model.

The most productive period in the formal development of the Model began in 1971 when the New England Program in Teacher Education, Durham, New Hampshire, granted $242,000 to the Center for the Study of

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Human Potential to complete the conceptualization of the Anisa Model and to initiate the development of a teacher preparation program based on it. A team of scholars comprised of faculty and graduate students was assembled to formalize and extend the philosophical basis of the Model and to derive deductively from this basis a coherent body of theory concerning development, teaching, curriculum, administration and evaluation. These deductive formulations have been inductively validated to the fullest extent possible by the empirical findings and promising theory accumulated by anthropological, sociological, psychological and biological sciences as they pertain to the growth and development of human beings.

Implementation of the Model in selected sites began in 1973 with the assistance of grants from Title III ESEA funds through two school districts, one in Hampden, Maine and the other in Suffield, Connecticut. Funds were also received from the Office of Child Development for a small pilot project in two Headstart centers in Kansas City, Missouri. Other implementation efforts have been supported by private sources for private day care and child development centers.

Implementation of the Model in these various sites represents the first effort to apply the Anisa theory in practice and initiates a new and more extensive phase of development which will be devoted to full implementation of the Model, teacher preparation, research, program evaluation, and refinement of the Model.

A SUMMARY STATEMENT ON THE ANISA MODEL

The Anisa Model represents a comprehensive educational system functionally defined by specifications which insure its replicability, evaluation, and refinement. The specifications set forth educational objectives pertaining to the actualization of human potential and explanations of how to achieve them. These objectives and explanations are derived from a coherent body of theory that has been deductively generated from a philosophical base and inductively validated to whatever extent possible by findings from empirical research.

The Philosophy Underlying the Model:

Defines man as a spiritual as well as a material being;

Explains his reality in terms of the process of his becoming (actualization of potentiality) and recognizes that the concept of process presupposes both creativity and potentiality;

Proposes that, because of man's ability to create further potential (a form of transcendence) through the cumulative effects of learning and culture (a reflection of immanence), his potentiality be regarded as infinite;

Derives the explanation of the process of becoming from a general ontological principle of relativity (i.e., man's relatedness to all other entities in the universe and the impossibility of understanding any being apart from the circumstances in which it becomes);

Accepts the principle of hierarchical structuring as primary expression of order and beauty in the universe;

Defines the basic order of the universe in terms of different hierarchically arranged ontological levels and places man at the apex of all living creatures;

Conceives of order as dynamic in nature (i.e., novelty perpetually emerges from new integration of prior entities) and upholds the thesis that man escapes the limitations of mere materiality by virtue of his ability to direct the process of his own becoming -- patterning the use of energy available to him -- by consciously entertaining the infinite range of possibilities (potentialities) open to him;

Identifies the process of becoming with an intrinsic pressure to know and to love which impels conscious speculation about, and attraction to, unknowns and ultimate unknowables (in themselves forms of potentialities) and man's relationship to them;

Defines man's spirituality as the conscious capacity (1) to formulate and/or respond to non-actual realities (ideals, aims, purposes, theories) as a consequence of such speculation and attraction, (2) to accept them (ideals or theories) as substitutes for or manifestations of the unknowns/unknowables, and (3) to give them symbolic expression which helps to guide or give direction to the translation of potentiality into actuality, thereby facilitating their functioning as final cause;

Accepts the realization of beauty as the teleology of the universe and equates the self-actualization of potentiality in service of beauty (knowing and loving the ultimate unknowns underlying the ordering of the universe) as the highest expression of that teleology.

The body of theory derived from the philosophy includes theories of development, curriculum, pedagogy, administration, and evaluation, each of which is briefly outlined below.

The Theory of Development:

Defines development as the translation of potentiality into actuality and equates that translation with creativity;

Describes the nature of human potential and recognizes the impossibility of establishing its finitude;

Establishes two broad categories of potentialities -- biological and psychological;

Identifies proper nutrition as the essential element in the development of biological potentialities and learning as the key factor in the release of psychological potentialities;

Affirms the importance of early experience in shaping subsequent developmental phenomena and enunciates the hueristic value of the concepts of critical or sensitive periods, stages and sequences;

Stresses the importance of learning how to learn (learning competence) as the ultimate source of independence and confidence;

Defines learning competence as the conscious ability to differentiate aspects of experience, integrate them into novel patterns, and generalize them to other situations and sets forth the proposition that differentiation, integration and generalization constitute a trio of interrelated processes that defines a developmental unit of change -- a stage, (sequences of stages being the primary means by which increasing complexity of function and structure is built up and integrated through hierarchical organization);

Establishes five categories of psychological potentialities--psycho-motor, perceptual, cognitive, affective, and volitional;

Confirms interaction with the environment as the means by which development is sustained;

Accounts for the importance of the perpetual introduction of some novelty into the environment as a primary means of creating disequilibrium (or disparity) between developmental level and experience thereby compelling new patterns of interaction which in turn facilitates the actualization of psychological potentialities;

Categorizes interactions in terms of their power to facilitate the development of learning competence and the maintenance of biological integrity;

Fixes three basic categories of environment (physical, human, and the unknown) consistent with the ontological levels outlined in the philosophy and establishes the Self (personal identity) as the micro-cosmic reflection of the three environments and the most constant part of the environment it experiences;

Explains the emergence of personal identify (character development) in terms of value formation and defines values as the relatively enduring structurings of actualized potentialities (patterned uses of energy available to the organism);

Explains how information about the environments, held as beliefs, affects the structuring;

Identifies developmental universals which provide a framework for the planning and implementation of educational programs cross culturally;

Identifies three value sub-systems (material, social, and religious/aesthetic) each of which is associated with a category of the three basic environments;

Explains three analogous higher-order competencies (technological, moral and spiritual/philosophical) which rest on the value sub-subsystems;

Defines the structural and functional reality of personal identity--the Self--as the three value systems combined into an integrated totality on which depends the personal effectance of the self--'self-competence', analogously defined as the combination of the higher-order competencies;

Explicates the relationship between culture and personality formation, particularly as it is transmitted by parents and the family;

Provides a general scheme for understanding the nature of pathology and its etiology (both biological and psychological), sets forth the conditions for the prevention of mental illness, character disorders, delinquency, and criminality, and is generative of testable propositions concerning therapy and rehabilitation.

The Theory of Curriculum:

Defines curriculum in terms of educational goals and what children do (with or without the assistance of teachers) to achieve them;

Fixes the overarching goal of education as the actualization of human potentialities and their structuring into identity around those ideals which guarantee survival and perpetually improve its quality;

Differentiates the main goal into process goals and content goals;

Identifies two categories of process goals: (1) development of biological potentialities (facilitation of normal maturational processes) and (2) actualization of psychological potentialities (psycho-motor, perceptual, cognitive, affective and volitional);

Specifies two categories of content goals analogous to the process goals: (1) requisites for physical health (proper nutrition, pure water, clean air, sunlight, optimum temperature, etc.) and (2) information about the world in which we live organized around the categories of the three basic environments (e.g., physical/botanical/zoological/anthropological, and theological/philosophical, facts and/or beliefs and their applied counterparts, e.g., electronic engineering, agriculture, medicine, etc.) and information about the Self as an integrated microcosmic reflection of the other three environments;

Emphasizes the need for and means whereby process may be used to reduce error in the information (content) assimilated and how accumulated content may be applied to render process more efficient;

Accounts for the kinds of interactions a child must have with the different environments in order to achieve the process and content goals which results in an integrated Self characterized by values (patterned uses of energy--actualized potential) and related competencies that not only guarantee the continual release of potentialities but also improve the quality of survival;

Identifies three basic symbol systems which help to mediate or facilitate interaction with the three different basic environments and give direction to the structuring of actualizing potentiality: mathematics and symbolic logic, language (speech, reading, writing), the arts;

Indicates the role of evaluation in relating the degree of goal achievement to particular interactions prescribed, encouraged or permitted.

The Theory of Pedagogy:

Defines teaching as arranging environments and guiding the child's interaction with them for the purpose of achieving the educational objectives specified by the curriculum;

Views educational facilities as a particular case of arranging an environment and establishes the process by which specifications for facilities are derived from the total body of Anisa Theory;

Affirms the necessity of individualizing instruction and provides the means for doing so by (1) establishing diagnostic and speculative methods for ascertaining the child's developmental status and (2) setting forth related prescriptive and experimental approaches to arranging environments and guiding interaction so that the experience provided "matches" the developmental status of the child on any given dimension pertinent to any particular educational objective specified by the curriculum;

Defines the "match" as optimal disparity (appropriate novelty) between internal schemata (structures whose functioning reflects developmental status and the activity or learning experience to be engaged in;

Explains the improvisational nature of teaching (arranging environments and guiding the child's interactions with them) in terms of the ability to apply theory in any situation at any time for the purpose of achieving curriculum goals

Designates the planned introduction of appropriate novelty at an optimal rate for each child as an essential obligation of sound pedagogy;

Identifies curiosity as the primary manifestation of the tension inherent in optimal disparity and regards it as one important source of intrinsic motivation to be fostered by teachers;

Acknowledges that much of the behavior of the human organism is modified in directions related to the consequences or anticipated consequences of its actions evaluated in terms of its subjective aim (thereby accounting for the phenomenon of "conditioning" within the broader context of organismic (philosophy);

Exploits the pedagogical advantages to be gained by treating those consequences as cases of arranging environments and/or guiding interaction;

Stresses the importance of providing evaluative feedback of an explanatory nature on performance at the time of performance;

Suggests a grading and record-keeping system consistent with the achievement of curriculum objectives;

Recognizes the powerful influence of the teacher as model, a proposition from which criteria for the selection of teachers, for determining the effectiveness of their preparation, and for their certification are derived;

Makes provision: (1) for the coordination of staffing patterns and teaching activities (including parental involvement) so that children have several adults who know them well to assist them at any one time, (2) for continuity of experience with several adult teachers over a three or four year period of time, and (3) for more experienced children to teach less experienced children throughout the system, thereby exploiting the axiom that teaching consolidates learning.

The Theory of Administration:

Defines administration in terms of service qualified by the purposes and goals of the group or educational institution as specified in the theory of curriculum--a service that explicitly calls for administrators to have extensive knowledge about the goals and how they are to be achieved so that they can be both helpful and credible (and therefore not an embarassment as models);

Identifies two basic functions of administration which must remain in dynamic equilibrium: leadership and management--the former arising from dealing with the present in terms of future possibilities (an expression of transcendence) and the latter having roots in negotiating the present by organising and coordinating the resources represented by past achievements, accumulated knowledge, and expertise (immanence as the heritage of the past);

Explicates the necessity for leadership and management to collaborate in the establishment of priorities, assessing needs, identifying resources, determining feasibility, and allocating resources to achieve objectives as efficiently as possible;

Provides the rationale for defining tasks to be achieved by the educational institution so that personnel may be recruited on a rational basis and the staff can be differentiated (matching talents, interests, abilities and skills with institutional needs) and integrated around purpose;

Explains how differentiation and integration of the staff around purpose functions as the primary means of releasing the institution's potentialities as a social organism;

Recognizes the unifying advantages of hierarchical administrative structures while guarding against their potential rigidities by establishing consultation as an indispensable procedure through which arbitrariness is removed from decision-making power by distributing it throughout the system at loci of authority legitimatized by expertise and knowledge;

Stresses the importance of information dissemination both horizontally and vertically and relates the rate of information flow to efficiency and morale;

Affirms the necessity for direct feedback on performance and endorses a circumscribed counselling function as an important element in performance evaluation;

Emphasizes the rational basis for institutional self-renewal by making the results of research and evaluation mandatory input to the decision-making process at any given level;

Affirms the importance of morale and defines it as: a pervasive willingness to comply with reasonable policy, to work cooperatively and make sacrifices when the system is under stress; a wide-spread conviction that everyone's energy is constructively utilized in the achievement of the shared purposes and ideals of the system--purposes and ideals which themselves relate to the perpetual release of the potentialities of the group as a social organism and which generate a climate of hope and opportunity for growth; satisfaction with the compensation received for efforts made; a sense of security that derives from trust that confidences will not be broken or injustices committed; and, a sense of unity and belonging that derives from the acknowledgement and appreciation of contributions made;

Reflects the ontological principle of relativity in its emphasis on the participation of community and home so that the children are rescued from the fragmenting discontinuities and conflicting loyalties that impair the release of their potentialities;

The Theory of Evaluation:

Defines evaluation in terms of the purpose of the activity or program being evaluated;

Seeks to relate means to ends, distinguishing efficient from final causes;

Conceptualizes evaluation as an on-going process which examines every aspect of program operation (including process and product or impact) and provides immediate feedback for its timely modification, including modification of the evaluation scheme itself;

Recognizes that data collected rarely speak for themselves, but require interpretation which takes into account (1) the probable accuracy and weight or significance of data as determined by the type of data, their source and the time and means of collection, and (2) the purpose for which the data and their interpretation is to be used (i.e., question of relevance);

Stresses the value of longitudinal studies and cautions against the ready acceptance of short-term effects as proof of significant impact;

Designates comparative analysis of children's interactions with particular environments and their developmental consequences as the focal point of inquiry;

Affirms the indispensability of recognizing internal states of the organism (such as subjective aim, intentions, or memory) as causal influences on behavior;

Admits the ineffability of many vital aspects of human experience (thereby avoiding possible inadvertent biases proceding from an unrecognized assumption that whatever is not measurable is not important);

Allies the purpose of evaluation with the heuristic, explanatory, and predictive functions of research and science;

Employs evaluation results as an important stimulus to the re-examination and refinement of the philosophy underlying the model and the body of theory on which its operationalization depends.

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